A

MEMORIAL

FROM THE

COMMITTEE OF MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA,

TO THE

GLASGOW SOCIETY FOR PROMOTING THE RELIGIOUS INTERESTS OF THE SCOTTISH SETTLERS IN BRITISH NORTH AMERICA;

WITH

OBSERVATIONS

ON THE CONSTITUTION OF THAT SOCIETY, AND UPON THE PROCEEDINGS AND FIRST ANNUAL REPORT OF THE COMMITTEE OF DIRECTORS.

By THOMAS M'CULLOCH, D.D.

HONORARY MEMBER OF THE WERNERIAN NATURAL HISTORY SOCIETY OF THE UNIVERSITY OF EDINBURGH, AND OF THE LITERARY AND PHILOSOPHICAL AND THE ANTIQUARIAN SOCIETIES OF NEWCASTLE.

No Minister shall be sent out under the patronage of the Society who has not been licensed and ordained by one of the Presbyteries of the Established Church; and no Teacher or Catechist who is not a Communicant with the Established Church.

Society's Fifth Rule.

EDINBURGH:

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TO THE

MEMBERS OF THE SOCIETY

FOR PROMOTING

THE RELIGIOUS INTERESTS OF THE SCOTTISH SETTLERS IN BRITISH NORTH AMERICA.

GENTLEMEN,

THE formation of your Society was scarcely announced in the North American Colonies, when its effects were felt. To the Presbyterian Clergy in particular, with whom I am connected, it proved an excitement to exertion; and the result, I trust, will be honourable to the grace of the Gospel and to Presbyterian principles. They could not but consider you as a pattern of well-doing; and, esteeming you very highly in love for your work's sake, they were, by your example, encouraged to persevere in activity for the spiritual improvement of our provincial population. It did not, however, escape their notice, that your plan of evangelizing the colonies is not the best calculated for that purpose; and, judging that a correct view of their state might subserve your benevolent design, they intrusted to me a Memorial upon this subject, which they wished, through the medium of your Committee, to submit to your consideration. But, though I have obeyed the injunction of my brethren, I am not sure that the result will correspond either with the friendly feelings with which the Memorial was dictated, or with what my brethren conceive to be the interests of the Presbyterian population of the provinces; and, having been told in your Committee, that, by attempting to thwart the operations of your Society for the propagation of the Gospel in the colonies, I had taken upon myself a solemn responsi-

bility, I doubt that the additional statements which I then judged it necessary to make were considered rather as an opposition to your plan, than as subservient to the interests of religion.

I am fully aware, that, in the absence of my brethren, there has devolved upon me a solemn responsibility. In their intercourse with your Society, they have intrusted to me the interests of the Gospel; and I know well, that, with my statements and your subsequent decisions, is connected the eternal welfare of, perhaps, millions of human beings; for the effects of your Society and of my interference may continue when your operations have ceased. Yet, with this knowledge and responsibility, I must add, that the circumstances in which I am placed, have rendered me the more unwilling that your Society should persevere in a plan which my brethren have decidedly declared to be injurious to the ultimate success of the Gospel among those Presbyterians whom you hope to benefit.

Permit me, farther, to remark, that, having, in connection with my brethren in the provinces, shared their toils and privations for the sake of the Gospel, I am not willing now to be accounted its enemy. I shall soon return to them, to give an account of my mission; and, were it true, that I have done any thing to oppose the grand end of their exertions and hardships, I might anticipate reproaches and shame in their presence. But I am not aware that I have merited either; and, as I feel equally reluctant to leave in this country an ill fame behind me, and to meet it abroad, I have judged it requisite to publish the Memorial, and with it, such additional information as appeared to me necessary for your Society in the execution of their plans; that, if my brethren or myself have been guilty of misrepresentation, it may be open to exposure.

COPY OF MEMORIAL.

TO THE

MEMBERS AND OFFICE-BEARERS

OF THE

SOCIETY FOR PROMOTING THE RELIGIOUS INTERESTS

OF THE

SCOTTISH SETTLERS IN BRITISH NORTH AMERICA.

CHRISTIAN BRETHREN,

HAVING accidentally learned, that, among the communications respecting the state of religion in the American provinces, which were laid before your meeting in November last, there were notices from several clergymen of the Presbyterian Church of Nova Scotia, we have been induced to submit to you a few additional remarks. We are not aware that our brethren have furnished all the information which your Society needs. On the contrary, we think it extremely probable, that, in representing the religious wants of the population, they have overlooked many important particulars, without the knowledge of which you can neither arrange nor operate to the best advantage. The letters of our brethren, we presume, would afford sufficient indications of their zeal: but we are not sure that they have extended their researches farther than a general observation of facts; and we

feel satisfied, that, unless you can trace these to their causes, your arrangements will not be adapted to the state of society here, nor your exertions ensure a degree of success proportioned to your benevolence. As the standing committee, appointed by the Presbyterian Church of Nova Scotia, for superintendence of Missions, we occupy a part of the field in which your Society proposes to labour; and as such, we judge it our duty to add to the statements of our brethren, various points of information, which, in our opinion, may prove subservient to the relief of the destitute. That the name of our Lord Jesus Christ may be glorified by the universal diffusion of his grace, is our earnest desire; and if, in any way, we can assist you to promote this end, the gain will be ours: our labour will be diminished, and our rejoicing increased. We would, therefore, respectfully solicit your attention to the following statements:—

In Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, though there are comparatively few of the inhabitants who are not steadily attached to some form of the Christian religion, many are exceedingly destitute of the means of instruction; and, were it practicable for your Society to provide for them evangelical clergymen and respectable teachers, you would, doubtless, contribute to both their temporal and eternal welfare. This, however, we believe to be a task more difficult than the inhabitants of an older country, and particularly of Scotland, would be apt to suppose. With you, where the value of knowledge is duly

appreciated, instruction of every kind has become the subject of regular organization; and wherever clergymen or teachers are needed, they are promptly supplied. But, in a new country, similar wants are not always connected with corresponding exertions. You are aware, that, even in Scotland, those who live without the Gospel, do not thirst for the water of life. In America, human nature is the same: and experience enables us to state, that, not unfrequently, after a settlement has become sufficiently strong to support the Gospel, it is introduced with difficulty, and continued through much ministerial hardship and endurance. But this does not altogether proceed from a reluctance to listen to religious instruction. Various other circumstances contribute to render the enlargement of the Church difficult, and in many cases impracticable. As these originate in the state of society in which the provinces are, we shall, upon that subject, submit to you a few particulars, which will illustrate the preceding remark; and, perhaps, also, subserve your designs of benevolence.

In Britain it is, we believe, a common opinion, that the population of America, living upon land without rent, and subjected to few taxes, must be in the possession of ease and comfort. This, to a certain extent, is not a groundless notion. The man who redeems a farm from the forest, labours it with ordinary judgment, and manages with economy the fruits of his toil, is rewarded with the necessaries of life and a reasonable share of its comforts. But the first step of this process is unavoid-

ably attended with so many privations and hardships, that a large proportion of settlers shrink from the task, long before their improvement of the soil can afford them many means of enjoyment. This we could not, without a tedious detail of particulars, explain to your satisfaction. We shall, therefore, merely remark, that, of the emigrants settled in these provinces, we have known few who did not at first feel themselves completely disappointed; and, in pondering upon the difficulties before them, earnestly wish themselves again in their native country. From such a struggle, it is not surprising that human nature should be eager to escape; and, accordingly, many settlers, as soon as they have secured a bare subsistence, relax their exertions.

It may be also observed, that persons who are under no control, do not usually exemplify those habits of regular industry which characterize the labouring classes of the community in Britain. The settlers of the forest can acquire a subsistence without them; and, like the older farmers in Scotland, they are content to exist, rather than make the exertions which are necessary to secure the comforts of life. Besides, many other causes contribute to prevent the inhabitants of a new country from acquiring industrious and economical habits A settler's occasions to be from home are so numerous, that he unavoidably contracts dispositions which weaken his attachment to domestic life, and render him averse from regular industry. The most trifling article which he needs, also, must be brought from a distance. As a saving of time and travel, there-

fore, he provides himself with a large supply, and abundance is succeeded by lavish expenditure. In the North American colonies, the taxes of government are comparatively small; but between loss of time, the fatigue and expense of travelling, and the want of economy, the community bear a heavy load of taxation. For these reasons, the circumstances of the greater part disqualify them from contributing much for the support of the Gospel.

But farther, in Britain the character of Americans, we apprehend, is, in general, as little understood as the nature of their circumstances. Whoever visits the northern part of this continent, imagining that its inhabitants resemble those who live in sequestered situations in Britain, will find himself completely mistaken. The very circumstances in which they are placed force upon them a degree of activity and shrewdness, which comparatively few of the same class of society in older countries possess. The minute division of labour which, in Britain, has introduced excellence into the arts of life, has, at the same time, fettered the human mind. With you, every man has his particular occupation; and he knows it well; but beyond it the energies of his mind are not called into action. An American in the woods, like one cast upon the world, is left to his own resources; and his difficulties both strengthen his thinking powers and quicken his invention. Though he lives in the recesses of the forest, he is no stranger to persons and events around him; and when we state, that, in the small community of Nova Scotia, there are seven news-

papers published every week, you will perceive that its inhabitants in general are not likely to be ignorant of public events, nor of the other kinds of information which newspapers usually contain. We have already stated, that, for various reasons, the inhabitants of the forest must be often from home; and you are aware, we presume, that the want of an inquisitive disposition constitutes no trait in the character of an American. By these means, they acquire a considerable fund of general information, which, though, perhaps, not very profitable, places them much higher in the scale of intelligence, than the inhabitants of Great Britain usually suppose. The greater part of emigrants imagine that they are about to associate with a people, who, because they live in the woods, must be simple, ignorant, and willing to be instructed. They themselves have proceeded from a country where knowledge abounds; and, perhaps, they know a few points well. They, therefore, land upon our shores with notions of their own superiority, which flatter them with the expectation of respectful deference. But they find a people whom necessity has rendered acute; and whose knowledge and action, though, probably, not so perfect as their own, embrace a much more extensive range.

It may be also observed, that the mind of an American is not apt to labour under a conviction of ignorance, nor under a persuasion that clergymen from Britain are at all requisite for the instruction of the colonies. From the circumstances in which he is placed, he acquires a versatility of mind,

which renders a change of occupation easy; and his confidence in his own resources is not restricted to secular pursuits. That the same person should be a farmer to-day, and a preacher to-morrow, is an ordinary occurrence, and one of the principal causes which exclude from many of our settlements, the regular dispensation of divine ordinances.

Such are the people with whom your Missionaries must every day associate. The preceding remarks will, therefore, suggest to you some of the difficulties before them, and also what qualifications they ought to possess. Your Society, it is true, is founded for the relief of emigrants. But, in these colonies, the amount of the emigrations from Scotland, compared with the general population, is small; and, besides, they are most frequently so dispersed among the natives, that, unless your Missionaries can extend their labours beyond their countrymen, they will rarely be able to collect a congregation. As it may occur to you, perhaps, that your benevolent operations for the relief of emigrants, will become subservient to the improvement of the native inhabitants, it may be useful for you to know the exact state of these provinces in a religious point of view. To the subjoined account, therefore, we solicit your attention.

The great body of the early settlers of Nova Scotia and the adjacent provinces were loyalists, and men who, in the revolted colonies, had fought the battles of their country. As such, therefore, they were entitled to the sympathy and encouragement of the British nation. But, though they were, with comparative-

ly few exceptions, Presbyterians and Congregationalists, with ill-sighted policy, the public bounty has been hitherto expended in pressing upon them Episcopalian clergymen. On this account, there is, in these provinces, what is usually denominated the Church of England, which contains well-endowed clergy, respectable places of worship, and, not unfrequently, scarcely the shadow of a congregation.

The colonists, thus excluded from the public bounty, were left to their own resources, and the benevolence of those who might care for their spiritual necessities. By these means, they are now in general provided with instructors in whom they repose confidence; so that your Missionaries will not enter a community where the clergy are few, and attachment to particular forms of the Christian religion feeble. One part are under the inspection of active and respectable Missionaries from the Wesleyan Society of Methodists. Another are Baptists, and regularly supplied with clergymen, who, as far as we know them, are men of evangelical views, pious, and enterprising. The remaining portion of the Protestant population, with few exceptions, profess Presbyterian principles. To these the operations of your Society particularly point. Of their situation, therefore, with respect to the means of religious improvement, we shall now give you an account.

For a considerable period, the poverty which unavoidably attends the settlement of a new country, prevented the Presbyterian population from obtaining the ordinances of religion. At last, however,

their urgent applications to Scotland induced a few clergymen to visit them; and subsequently accidental circumstances increased their number. Of these, some had previously belonged to the Church of Scotland, and others to different branches of the Secession. But, though they were men of evangelical sentiments, and zealously engaged in the same work, they were not altogether divested of the spirit of party; and, on this account, they remained long without common connexion and co-operation. At the same time, it ought to be stated, that none of them, in their public ministrations, attempted to introduce into the colonies, those religious distinctions which exist in Scotland; and, accordingly, though without communion themselves, they sanctioned and cherished it among the people under their inspection. Those who occasionally removed from one congregation to another, were uniformly received into the Church, without reference or allusion to any section of Presbyterians in Scotland.

In course of time, however, various causes operated to produce a more catholic spirit; and, from a general conviction of both ministers and people, that connexion would contribute alike to the religion of the church and to the diffusion of the Gospel, a union was formed, which, with one exception, included the whole Presbyterian clergy of the abovementioned provinces. As the belief of all was the same, their union required no sacrifice of sentiment; and, without regard to religious parties in Scotland, it was founded upon the broad basis of evangelical doctrine and Presbyterian principles.

By the annexed document, No I., which contains the formula of our Church, you will perceive that the standards of the Church of Scotland are ours; so that Missionaries proceeding from you, and establishing a separate communion, can introduce into these colonies no additional purity of principle.

That the ministers of our Church did not all originally proceed from the Church of Scotland, will not, we trust, induce you to conclude, that your exertions are the more requisite. You are aware, that the existing order of the Scottish establishment excludes us from communion with your Church. We also candidly acknowledge, that though faithful ministers of all parties in Scotland share our esteem and affection, from feelings of gratitude our leanings of love are toward the Secession. The venerable father of our Church was a clergyman of the Church of Scotland; but the greater part of us have proceeded from the Secession, and our hearts still cling to those early friends with whom we once went into the house of the Lord. Besides, when no other Church cared for the 'long desolations' of these provinces, the Secession sympathized with them, and relieved them. The members of that Church, also, have uniformly treated us with such Christian kindness, that, did we cease to say, "If I forget thee, O Jerusalem," we would bear the foul stamp of ingratitude. Presuming that your candour will approve our feelings, we shall proceed to lay before you the plans and exertions of our Church for the propagation of the Gospel.

As soon as the Presbyterian ministers of these

colonies were united, they proceeded to consider by what means the interests of religion might be promoted in the Church, its permanence secured, and its boundaries extended. As subservient to these ends, various measures stated in document No II. were adopted, and afterwards extensively prosecuted. Among others, the establishment of a seminary from which the Church might derive a succession of well-educated preachers, was regarded as an object of primary importance. It had been previously experienced, that dependence on Scotland involves in it delay, and occasionally disappointment and unsatisfactory results. Besides, the ministers thus united were aware, that, without this internal means of existence, no church can possess a well-founded hope of permanence. For such an institution, therefore, funds to a considerable amount were raised; an act for the incorporation of trustees was also passed by the Legislature of Nova Scotia, and ultimately a charter with the royal sanction obtained. Since that period, by means of an annual grant from the Provincial Government, and the bounty of individuals, it has been in operation; and thus far its success exceeds the most sanguine expectations of its friends. As a literary and scientific institution, it has acquired the confidence of the public; and when we add, that a number of its students have visited Britain, as preachers of the Gospel, and received the approbation of competent judges, you will be satisfied, we trust, that the confidence of the public has not been misplaced. By document No III., you will perceive, that its

success has been such as to excite the jealousies of the Episcopalian Church, by whom conscientious Dissenters of every description had been, in this province, excluded from the means of a liberal education. Of its value, as a part of provincial improvement, No IV. will show, that the Legislative Assembly of Nova Scotia are aware, and also disposed to afford it their patronage. In reference to the propagation of the Gospel, it is now a useful assistant. It has supplied the Presbyterian Church with a number of respectable preachers and ministers, who, in the remote wilds of the forest, are publishing the tidings of salvation.

With such arrangements and success, it will, perhaps, appear to you strange, that you should have heard so much respecting the want of religious instruction in these provinces. We would, therefore, observe, that the Synod of our Church, in providing for the permanence of the Gospel, have not been inattentive to the immediate necessities of the Presbyterian population. Every minister belonging to the Synod is a Missionary, and occasionally extends his labours to the destitute settlements. Collectively, also, the Synod have been in the regular practice of appointing some of their number to traverse the provinces; and at present, by their standing committee of missions, they are diffusing the Gospel with persevering activity. The document No V. will show, that if by their means the ordinances of religion have not become everywhere permanent, it is not because " the needy are

forgotten," but for a reason which we shall now subjoin.

In the course of last summer seven young men were licensed as preachers of the Presbyterian Church; and, with a letter of instruction, of which No VI. is a copy, missioned to the various settlements in which Presbyterians were known to be numerous. For more than four months they laboured with diligence and universal acceptance; but the remuneration received by the whole was not forty pounds. For this they had travelled thousands of miles, borne the expenses of journeying, and suffered a destruction of clothes, which, in travelling through a new country, is unavoidably great. In some places which they visited there was an inability to give; in others, a want of inclination; and in others again, where there were both ability and will, there was nothing received. In settlements which have surmounted their early poverty, and arrived at the possession of a decent subsistence, there is not unfrequently a complete want of money; so that, unless a preacher carry with him the productions of the soil, he must remain unrewarded.

To the Committee of Missions the preceding want of remuneration was no disappointment. It had been anticipated, and arrangements made to supply the deficiency, by rendering the public spirit of the Church subservient to the dissemination of religious knowledge. By a number of its ministers and members, a Domestic Missionary Society had been formed, with Branch-societies in various parts; and it is chiefly by the contributions of these that

the wilderness has been cheered by the Gospel. Thus, in the colonies, we have already adopted the plan, and are prosecuting the ends which your Society contemplates. How far, and in what way, you may judge your co-operation requisite, may, perhaps, be suggested by the additional information which we have yet to communicate.

Since the union of the Presbyterian clergy of these provinces, they have increased in numbers, and, we trust, in usefulness. At present, the Synod of our Church contains four Presbyteries, under the inspection of which are twenty-seven ministers, four preachers, and the great body of the Presbyterian population. Many, it is true, are still destitute of the regular dispensation of divine ordinances; but the success of our measures for the propagation of the Gospel enables us to state, that, as far as we know, there is not in Nova Scotia, Prince Edward Island, or Cape Breton, a collection of Presbyterians capable of supporting the Gospel, and willing to receive it, who do not look to our Church, and will not be in a short time supplied with the ordinances of religion. That they have placed themselves under the inspection of our Synod, indicates their confidence; and, for your farther satisfaction, we have subjoined the document No VII., by which you will perceive in what light its members are viewed by the head of Government in the American colonies.

As the principal part of the emigrants, whom your Society proposes to assist, are either located in our congregations, or among those who belong

to other religious parties, there are few settlements to which you could send a minister, without interfering with our colonial arrangements, and being also necessitated to provide for his subsistence. Upon both these points, therefore, we would solicit your attention to the following remarks.

Admitting that your Society did send a clergyman into any of the congregations of our Church, and that all the emigrants within its bounds place themselves under his inspection, whether he would be able to remain among them, would depend upon the natives of the country, and those who have been so long in it that they may be considered as completely naturalized. From the united exertions of the whole, a bare subsistence for a minister is at present obtained; so that, in the event of division, all would be deprived of the ordinances of religion. Were it even practicable for your Society to place every Presbyterian in these colonies under the inspection of clergymen of the Church of Scotland, still we apprehend, that the ministers of our synod have a strong claim upon your justice and benevolence. We do not conceive you to be actuated by the spirit of party. We believe, that attachment to the Gospel, and feeling for the spiritual necessities of Scotchmen, induce you to provide for them the means of instruction. These are the feelings, and this the very work of the clergy of our Church. They ask not the inhabitants of these provinces to become Seceders, but to believe the Gospel, and be religious men. They are forming no party but a party for Christ; and did you know with what pri-

vations and toils many are bearing forth the precious seed, and sowing it in the wilderness, you would not say, Let their congregations be broken up; you would cheer them with the proofs of your affection and sympathy.

The operations of your Society will, doubtless, introduce into some Presbyterian settlements, an opposition of parties which does not at present exist; but we do not apprehend that they will materially affect the interests of our congregations. Through such an ordeal our Church has already passed, and experienced all the injury which it is likely to sustain. Of late years a few clergymen, chiefly from the Highlands of Scotland, have settled in these provinces; and, upon the ground of their attachment to their National Church, introduced another Presbyterian communion. But farther than procuring, like ourselves, a scanty subsistence, and, by their interference, dividing a few settlements which, conjunctly, might have maintained the Gospel, their influence has not extended. Even in the sphere of their labours, a large proportion of both natives and emigrants have continued firm in their attachment to the congregations of our Church.

Were any clergyman from your Society to become the means of dividing a settlement of Presbyterians, at present able to maintain the Gospel, we doubt whether your supporting him there, would ultimately promote the interests of religion. The experience of other denominations of Christians in the colonies, shows, that foreign support produces domestic indifference about the comfort of the clergy; and we

are already enabled to state, that, in these parts, your proposed beneficence is employed for the purpose of inducing settlements to relax their exertions in behalf of the Gospel. Whatever is done for religion, is valuable in proportion to the extent and permanence of its fruits. Upon this point we would refer you to the present state of the Presbyterian Church of Nova Scotia. Its clergy, when landed upon the American coast by the bounty of those who felt for the spiritual wants of the colonies, were left to the fruit of their labours. They have thus endured hardship, but they have introduced into the Church that order, which, by rendering the hearers of the Gospel its supporters, contributes to its permanence; and when we add, that, with the exception of our Baptist brethren, they are, in our opinion, the only clergy who, without foreign assistance, could to any extent remain in the colonies, we would express a doubt, whether the support of Missionaries by your Society, would, in its results, prove permanently beneficial.

As the mission of catechists and schoolmasters constitutes a part of your plan, we would respectfully suggest, that we do not think the usefulness of the former likely to be extensive. It would be limited to those who have emigrated from the Highlands of Scotland; and we would farther suggest, that, unless they were men of very great humility, they would not tend to the furtherance of the Gospel. From experience we can state, that, in destitute settlements, catechists have viewed the introduction of a minister, as a measure calculated to

deprive them of that consequence which they had previously assumed.

Could your Society provide for the colonies a number of respectable teachers, there is not, we believe, any other way in which your funds could be more profitably expended. At the same time, we doubt whether you could make any arrangement for the instruction of youth in these parts, that would answer your expectations. The subject of education has long occupied the attention of the legislature of Nova Scotia; but, though exceedingly anxious for its general diffusion, they have not been able to adopt any plan. To explain their difficulties would be to you tedious and uninteresting. There is, however, one view of the subject, which it may be useful to bring under your review.

Teachers in Scotland, from a knowledge of the high fees which are given for education in these parts, have been occasionally induced to emigrate. But uniformly they have been disappointed, and not unfrequently experienced hardships. This does not proceed from inattention to the instruction of youth in the colonies. The government of Nova Scotia has done much for the support of schools; and, for the same purpose, the community in general contribute three times as much as persons in similar circumstances in Scotland. Yet, with these exertions, the remuneration of the teacher is so scanty, that there is no distinct class of men who look to the education of youth as a permanent occupation. In the most populous parts, it is difficult to find,

within a reasonable extent, as many families as can render the employment of a respectable teacher a practicable measure.

We have thus submitted to your Society a short account of the religious state of these provinces, in relation to the principal ends which you propose to promote. It will satisfy you, we trust, that the first resolution of your Committee, viz. *that our countrymen in these colonies, as in others, must, from the very nature of their situation as emigrants, be deplorably destitute of the means of religious improvement,* is not so applicable to Nova Scotia and the adjacent countries as they have been induced to suppose. This conclusion, we believe, has proceeded partly from the defective statements with which they had been furnished, and partly from the unobtrusive manner in which the Presbyterian Church of Nova Scotia has endeavoured to disseminate the knowledge of the Gospel. Missionaries in other lands have enjoyed the support of powerful societies; and, by means of periodical publications, the friends of religion in Britain have learned their success, and been aroused to take an interest in their comfort. Our Church contains four Presbyteries; it has founded a respectable seminary, and provided for the colonies a series of respectable native preachers: and all this has been done without one appeal to British benevolence, and, as far as we know, without one to publish in Britain their labours and success.

Notwithstanding the information which your Society has received from individuals in these pro-

vinces, we are not sure that either the extent of the field, or the prospect of success, should encourage you to increase the number of ministers. We do not think that the clergy of our Church are chargeable with want of sympathy for the souls of the destitute. As living in the Provinces, also, they are better qualified to judge of existing circumstances than persons at a distance; and their judgment, collectively, we conceive to be of more weight than the opinions of individuals, perhaps hastily formed. For your information, therefore, we would state, that our Synod, from a conviction that their arrangements would soon enable the Presbyterian population to derive the Gospel from their own resources, have already refused to receive clergymen from those churches in Scotland by whom they had been previously supplied. Should you, however, still judge Missionaries from you to be requisite, we beg leave to assure you, that both our brethren and we will receive them with kindness; and, as far as their labours, without interfering with our congregations, are subservient to the increase of religious knowledge and godliness, we will bid them God speed. In the meantime, we shall subjoin a few particulars which, in missioning clergy to the colonies, it may be useful for you to know.

On this continent the scarcity of clergy does not originate in the rapid increase of its population. Every office which presents the prospect of a reasonable subsistence, is promptly filled; and, were the support of the clergy respectable, there would be no want of spiritual instructers. This our two bre-

thren, whose correspondence has been laid before you, could have stated from their own experience; and we confess ourselves not a little surprised, that, in complaining to their friends of the religious wants of the colonies, they have not mentioned the cause. The one, the Reverend John Sprott, has himself ceased to exercise his ministry amidst a large population, solely because he could not subsist among them. The other, the Reverend James Thomson, had repeatedly importuned his correspondents in Scotland, to send a brother to his assistance. A preacher was, accordingly, missioned; and after his arrival, none of those places where Mr Thomson wished him to labour, presented the least prospect that he could derive a subsistence from his ministerial services. If, from mere general views of the destitute situation of the British provinces, your Society send to them either ministers or teachers unsupported, we are confident that your benevolence, which contemplates only works of mercy, will involve them in disappointment and distress.

Admitting that your Society proceed upon what you conceive to be sure ground, and receive a guarantee for the support of those whom you mission, still many unexpected and mortifying circumstances await them. In the congregations of these provinces the regular payment of the clergyman's salary is altogether unknown; and he who would enforce regularity by legal means, would find both his usefulness and comfort gone. In America, to be in debt, and to be dunned, are accounted no disgrace. The mode of conducting every kind of business is, from unavoid-

able circumstances, systematically bad; and the clergy experience their full share of the consequences. Among merchants, an obligation to pay at a certain date, is little better than an acknowledgment of the debt; and we have known clergymen possessing a good bond, reduced to the humiliating necessity of telling their congregations, that they were in absolute want of the common means of subsistence.

Even where congregations do fulfil their engagements, it is usually in such a way as vastly abridges the value of ministerial support. In these colonies, the greater part of the population are either in debt, or funding their labour upon the improvement of their lands. For these reasons they possess little disposable property, and, of course, little cash. A clergyman, therefore, must take his salary in such commodities as his hearers have. Various causes also contribute to produce much delay and trouble; and, even when it is received, it is partly nominal. Congregations in these parts do not possess the organization of older churches, and their want of order unavoidably injures the subsistence of the clergy. One part of their people satisfy themselves with paying their own quota of support; another, because they are less likely to be pressed by their minister than by others to whom they are indebted, leave him unpaid till they have nothing to give.

We would farther observe, that to fix the Gospel in destitute settlements, is not such an easy task as persons unacquainted with the nature of these colonies would be apt to suppose. A new settlement

is not a number of families living closely together. Next neighbours may be miles apart, and frequently persons of all religious persuasions are mixed. In such cases unanimity is not to be expected. In settlements, too, where considerable uniformity of sentiment exists, incidental circumstances will, at times, render the introduction of the Gospel impracticable. Whether it may find admission, occasionally depends upon the nod of an individual, whose indifference or hostility paralyzes the whole. Besides, in settlements still struggling with poverty, there are at times jarrings, which induce a disposition to prefer the pleasure of thwarting to the possession of the Gospel. In these and many other cases, it is only by gradual cherishing that it becomes relished and ultimately permanent.

Even when settlements have advanced thus far in religious improvement, in order to supply them with the Gospel, much ministerial fatigue is necessary. In the Presbyterian Church of Nova Scotia, there are few clergymen who have not, at least, two or three places of worship, perhaps from six to twenty miles apart; and if this be the condition of ministers in the older settlements, in those which have been more recently formed, and which, of course, are without roads and many other conveniences, your Missionaries must encounter additional hardships.

We would also suggest, that Missionaries to these provinces require a higher degree of intellect than the inhabitants of Great Britain generally suppose. You, as a society of religious men, may probably conclude, that those who are living without the

Gospel, will, for the sake of enjoying its ordinances, overlook the inferior talents of its ministers. But here, the work of a clergyman is not, to instruct persons who are simple and eager to be taught. It is to fix the attention and convince the judgment of men, shrewd from their circumstances, and by no means incapable of forming a just estimate of talent; and we can safely add, that the clergyman who has not found acceptance in Scotland, will not, by removing to America, find his popularity and usefulness increased. Besides, since the Pictou seminary has become subservient to the propagation of the Gospel, the Presbyterian population evince an attachment to native preachers, which will render them less disposed to be satisfied with that class of clergy who are most apt to emigrate.

It is, we believe, one of your fundamental rules, that those who receive your assistance must be in the communion of the Church of Scotland, and under the inspection of its ministers. At the same time, you express your respect for those who have already exerted themselves to provide for the spiritual necessities of the Presbyterian population of these parts. As these have neither been guided by the spirit of party, nor deviated from the standards of the Church of Scotland, perhaps your Society might be disposed to consider whether the formation of a party, which must unavoidably produce division, will ultimately promote religious knowledge in connexion with Presbyterian principles in the American provinces. In all of them there are ministers who, by the rules of your Church, are

excluded from communion, yet they profess the same principles, and preach them in purity. In Nova Scotia, also, the Presbyterian Church has become so far permanent as to derive the Gospel from its own resources. We would, therefore, respectfully suggest, that, perhaps, the interests of religion would be more extensively promoted, were the bounty of your Society dispersed in such ways as would neither discourage clergymen, who are already the means of much good, nor, for the sake of connecting Presbyterians of these remote lands with the Scottish Establishment, impede the success of measures which are already in operation for the advancement of learning and religion. Could you place yourselves in our situation, and see Scotsmen and Presbyterians opposed and thwarted by an Episcopacy supported by the British Government and the wealth of the Church of England, you would not say,—Let them be split into parties, and become insignificant: you would cement their union and patronise their combined exertions.

That your present plan will, in various ways, injure the Presbyterian interests of British America, it is impossible for us to doubt. Were any society to present, even to Scotland, the prospect of gratuitous support for ministers, not a few parties would be formed to claim its patronage. In these provinces yours has already been used for the purpose of dividing settlements capable of maintaining the Gospel by their conjunct exertions.

That either the Church of Scotland, or any other section of British Presbyterians, can become exten-

sive in the American colonies, appears to us to be exceedingly doubtful. Above all others, your Church has the least prospect of success. Other Presbyterian clergy who emigrate from Britain, cannot look back to inviting prospects; but, in your Church, every minister of talent who goes abroad, views himself as a stranger and wayfaring man, and, if he can, he tarries only for a night. We would not be understood as insinuating that clergymen of the Church of Scotland have less zeal than others for the propagation of the Gospel; but in the colonies so many contingencies affect the comfort of a minister, that he cannot but turn with desire to the prospect of combined usefulness and permanent support which the Scottish Establishment presents. On this account, as well as for other reasons, we doubt that your proposed arrangement is not the best for promoting the interests of the Presbyterian Church in British America. The Episcopalian Church of these provinces rests its hopes of success upon its native preachers; and, in our opinion, Presbyterian principles can be extensively disseminated only by the same means.

It occurs to us, therefore, that if you were to effect a union of the Presbyterian clergymen of evangelical sentiments, who are already in these colonies, and then to assist them in such measures as might enable the Church under their inspection to derive, from its own resources, a succession of instructers, you would concentrate, upon the propagation of the Gospel, that energy of its colonial friends, which, according to your present plan, will probably be wasted in unhallowed contentions.

Christian Brethren, it is not for the respectability of Scotchmen abroad, it is not for the success of the Gospel among them, that the religious divisions of their native country should be propagated in the place of their pilgrimage. Far better it would be were the friends of religion in Scotland to unite, first in fellowship, and then in operation for the relief of their brethren in lands afar off. This would multiply abundantly the fruits of the Gospel both at home and abroad. By your means, those who have proceeded from you, would build up the old waste places, and you would raise up the foundations of many generations; you would be called the repairers of the breach, the restorers of the paths to dwell in. Glory would make her habitation with you; and we who dwell in the wilderness, would see the glory of the Lord and the excellency of our God.

(Signed) James M'Gregor, D.D.
Duncan Ross.
Thomas M'Culloch, D.D., &c.
James Robson.
John M'Kinlay, M.A.

From the First Annual Report of your Committee, it appears that the information contained in the preceding Memorial was not unnecessary. The details which they have given, required an extent of topical knowledge not easily attained; and, on this account, without derogating from the purity of their intentions, it may be remarked, that, to give their Report the accuracy which it ought to possess, the statement of additional facts was no less requisite. This I regret the more, because, when their publication is circulated and perused, my brethren in America cannot correct the Committee's unintentional mistakes. In their absence, therefore, I would respectfully beg leave to add such observations as the case seems to require.

Though many parts of those provinces to which the Memorial refers, are, doubtless, destitute of divine ordinances, the picture of this deficiency, drawn in the Report, is, in my opinion, greatly overcharged. "The establishment of the Society," it is said, "was no sooner known in the provinces, than *a host of applications, of the most urgent and affecting nature*, were forwarded to your Committee for ministers of the Gospel to be sent out. The inviting voice of the man of Macedonia to the great Apostle of the Gentiles has been sounded *again, and again, and again*, in our ears, *Come over and help us.*"—P. 17. And, says your correspondent, the Rev. Mr M'Kenzie, "Many settlements throughout this province have never had a sermon preached to them; . . . . scarce a day passes that I am not applied to, to furnish such directions as may enable

them to apply to your Society for a participation in its bounty."—P. 24, 25.

If Mr M'Kenzie mean, that there are many settlements which ministers from the Church of Scotland have not visited, perhaps his statement may be correct; but, though I have lived long in Nova Scotia, I do not know one Presbyterian settlement where the Gospel has not been preached; and the ministers of other denominations are not less active than the Presbyterian clergy. That Mr M'Kenzie has received a number of applications for your bounty, I can easily believe; but I suspect, that, by publishing their amount, your Committee have placed him in awkward circumstances. Out of all those applications he has transmitted only four. To these I shall by and by advert. In the meantime I would remark, that your Committee, in announcing a distressing want of the Gospel in the colonies, have not stated the resources for its dissemination which these possess. In the provinces to which the Memorial refers, there are not, I presume, more than fifty thousand Presbyterians; and, for the spiritual improvement of these, there are more than forty ministers, and an institution at which young men are prepared for public services in the Presbyterian Church. Many of our countrymen, it is true, are still without the regular dispensation of the Gospel. But a part, from their dispersion in the wilderness, or, perhaps, from intermixture with other denominations of Christians, cannot reasonably expect the residence and labours of a clergyman, till the countries in which they have settled, arrive at a more ad-

vanced stage of civilization and improvement. At present, they can merely be visited, and cheered with the prospect of better times. With respect to those who are more closely located, I have remarks of a very different nature to make. These, in adverting to several parts of your Committee's Report, I shall bring under your review.

But, perhaps, your Society, in adopting their present plan, have been influenced by considerations overlooked in the Memorial. These, therefore, as far as they appear from your Report, and from those statements which I know to have been made to your Committee, or to other friends of religion in Britain, I shall endeavour to discuss.

The greater part of Scottish settlers in British North America originally belonged to the Church of Scotland. On this account, it may have occurred to you, that they cherish a dislike to other Presbyterian communions. Accordingly, your Society have resolved, that none but those connected with that Church shall be missioned for their improvement. Indeed, your correspondent, Mr M'Kenzie, affords you premises for such a conclusion :—" Did they," says he, " but know the zeal of Scotchmen, buried in the solitary wilds of this country for the Church of their fathers, they would not fail to put you in possession of such means as would cause our ' wildernesses to rejoice and blossom as the rose.' .... Such is the zeal of Scotch settlers in this province, to obtain the blessing of religious instruction in the way in which they were educated, that scarce a day passes that I am not applied to, to furnish

such directions as may enable them to apply to your Society for a participation in its bounty."—P. 24, 25.

Permit me to say, that it does seem to me a little strange, that, out of such a multiplicity of applications, Mr M'Kenzie has only enabled five to claim your bounty, and not less strange that one of these should be in his own behalf; particularly, as he is not *buried in the solitary wilds* of Nova Scotia, but, in the town of Pictou, where he is striving to form a congregation in the midst of another in which the Gospel is well and faithfully preached.

In general, Scotchmen abroad are not without zeal for the church of their fathers. The Presbyterian Church of Nova Scotia itself is an example of their attachment to those religious principles and forms in which many of its members had been instructed in Scotland. But it is also a proof, that their zeal for the church of their fathers, does not influence them to reject the communion of other churches, where the same faith and practice are maintained; and I can add, that, in the British provinces, I never knew a Scotchman, guided by correct views of religion, and living where he could enjoy the services of one of our ministers, who allowed zeal for a mere name to withhold him from Christian fellowship.

I shall state to you, however, that the ministers of our Church do meet with occasional dislikes and rejection. Many emigrants from the Highlands of Scotland knew only the establishment of their country; and some, partly from the faithful-

ness of our clergy, and partly from other causes, do look with longing to the Church of their fathers. You are aware, too, that though the aggregate amount of emigration contains many excellent men, the whole do not belong to that class of society in which the power of religion has its strongest hold. Religious men, in general, cling to the place where they have met the God of their fathers; others go abroad, not to seek him; and if they chance to meet, it is not with salutations of rejoicing, but *Hast thou found me, O mine enemy.* In such cases, would you say of the ministers of our Church, Let us weaken their hands? You would rather tell the disaffected, that they know neither the Church of Scotland nor you; that they have already the very Gospel and discipline which you patronise.

But, perhaps, though satisfied with the principles of our Church, you may object to the mode in which these are propagated. I know that in Britain, and also in the colonies, individuals who profess zeal for the Scottish establishment, have exhibited our provincial exertions for the diffusion of the Gospel in an unfavourable point of view. I allude particularly to their opposition to the Pictou Academy, and to those preachers whom it has furnished for the Presbyterian Church. Upon these points, therefore, I would solicit your attention to a few facts; and as the evidence of the Lord Bishop of Nova Scotia will not excite a suspicion of partiality, I shall, as an introduction to subsequent statements, submit to you a part of his correspondence with the Society for the Propagation of

the Gospel in Foreign Parts.—"I proceeded to Pictou, through a fine and rapidly-improving country..... The original settlers from Scotland were chiefly of the Kirk, but as no minister of their own could be induced to settle among so poor a people, they first obtained a seceding minister, who prevailed upon others to follow him, and the whole people attended their ministry for many years. Of late, however, several ministers of the Kirk have settled among them, which has naturally caused some division.... At Pictou, an Academy, or College, as it is called, has been built..... Much pains have been taken to make it attractive by its philosophical apparatus and lectures in the sciences; and the residence is agreeable to the students, as they lodge in private houses at moderate expense, and free from restraint. The Institution owes its rise partly to the difficulties and embarrassments which have oppressed King's College at Windsor, and partly to the zeal of the Presbyterian ministers, who have the sole charge of it. It is supported chiefly by an annual grant from the Provincial Legislature, and is likely to rise or decay as the College at Windsor is depressed or advanced."—*Report for* 1823, *p.* 69, 70.

As you may not be aware of the difficulties to which all in the colonies who differ from the Church of England, are subjected, I shall make his Lordship's account the subject of a few remarks. They will show you, that the ministers of our Church have not neglected the dissenting population, and also bring before you other particulars which you ought to know.

His Lordship observes, that the Institution at Pic-

tou " owes its rise partly to the difficulties and embarrassments which have oppressed King's College at Windsor, and partly to the zeal of the Presbyterian ministers."

Now, the history of the Pictou Academy is simply this.—By a statute of King's College, it is provided, that " no student shall frequent the Romish mass, or the meeting-houses of Presbyterians, Baptists, or Methodists, or the conventicles or places of worship of any other dissenters from the Church of England." With this arrangement the great body of the population of Nova Scotia had been long displeased; and the Presbyterian ministers, assisted by others, stood forward to relieve them from this illiberal exclusion. But the Presbyterian ministers desired for themselves no monopoly of learning; and, accordingly, for incorporating the trustees of the Pictou Academy, they procured the passing of a bill by the Legislative Assembly of the province, which contained no reference to the religious sentiments of any denomination of Christians. Subsequently, indeed, the bill was modified; and now, though the education of the Seminary is accessible to all, its direction, in opposition to the wish of the Presbyterians, cannot be the common privilege of dissenters. Since that period, it has struggled with unremitted opposition from the enemies of dissenters; but, till it had engrossed more of the education of the province than his Lordship wished, the exclusive system of the Episcopal College was never known to be a source of perplexity. Now, in the expectation of obtaining for it additional funds, he has informed the Society, that the Academy at

Pictou " is likely to rise or decay as the College at Windsor is depressed or advanced."

The district of Pictou, as his Lordship states, " is a fine and rapidly-improving country." At first it was left to seceders; because, as he observes, no minister of the Church of Scotland could be induced to settle among so poor a people. But having in part surmounted its early poverty, it now contains clergymen from the Scottish establishment. As yet, however, they have not obtained the support which they had anticipated, and there has ensued an irritation of mind, unfriendly to the other Presbyterian clergy of the province, and to their measures for the propagation of the Gospel; and the Pictou Academy, in particular, is the object of their dislike. The previous existence of our Church in Pictou, has limited their labours to those who are least qualified to contribute to their comfort; and, as the Seminary at Pictou provides for the Presbyterians, preachers who are more willing to submit to the privations of a new country, they have viewed it with dislike, and, in every possible way, assisted the Lord Bishop of Nova Scotia, in his measures for its destruction. A few weeks ago the casting vote of his Lordship prevented it from obtaining a permanent revenue of four hundred a year. Respecting the ministers from the Church of Scotland who are in Pictou, I may add, that, before my departure for Britain, two of them had presented to the administrator of the province serious charges against the Seminary; but with so little effect, that, when its trustees, for the purpose of vindication, applied for

a copy of their accusations, it was refused upon the ground that exculpation was not needed. These particulars I should not have mentioned, had it not become necessary to advert to other ramifications of the same subject, which extend to this country.

The opposition and embarrassments, experienced by the trustees of the Pictou Academy, had induced them to depute me to Britain, to solicit in its behalf, the patronage of the friends of religion and learning. It was conceived, that, from its subserviency to both, it might obtain a participation of that bounty which Great Britain extends to the most remote parts of the earth. I had, however, scarcely arrived, when it was reported from the colonies, that the Rev. Dr Burns of New Brunswick had sailed for this country to prevent my success. Having been several years ago assured by that gentleman, that, through his influence, the Seminary at Pictou might obtain pecuniary aid from his friends in New Brunswick, I was not prepared to credit this report; till, from unquestionable authority, I learned, that, after his arrival, he had represented that Institution as not necessary in the provinces. Such a statement, not according with the view of its utility given in the Memorial, I judge it requisite to submit to you the following remarks:—

Previous to the existence of the Pictou Academy, neither Nova Scotia nor any of the adjacent provinces, possessed an Institution for the higher branches of learning, accessible to at least nine-tenths of the population; and, before a bill for the incor-

poration of its trustees was introduced into the Legislative Assembly of Nova Scotia, members from different parts had been, without concert, instructed by their constituents to promote such a measure. Whether it be now necessary, appears to me, therefore, the only point to be proved; and the Report of the Committee of that body, appointed to inquire into the state of that Institution, will, I trust, afford you satisfactory evidence. In their opinion, "it possesses decided advantages, in many respects, to those students who are destined to the ministry in the Presbyterian and other dissenting Churches; and is, for this object, indispensably necessary, if these are to be supplied by the youth of the province: and, further, that class of men, competent by their literary acquirements and moral conduct, to supply the numerous English schools now imperiously required throughout the province, is chiefly to be expected from the students at Pictou. . . . They (the Committee) have deemed it their duty, under the clearest conviction of the invaluable benefits which education confers on a country, to recommend the Pictou Academy to the continued support and fostering care of the General Assembly."

Had Dr Burns been aware of this Committee's opinion, his candour would have induced him to give a similar account. To some of his brethren, however, I find it utterly impossible to extend the same charity. Very unfair means have been used by them to bring it into disrepute, by wounding the reputation of the preachers who have been edu-

cated in Pictou for the Presbyterian Church. Of these young men I shall merely remark, that some of them have visited Britain, and preached with as much acceptance as others of the same standing usually do. Yet one of your correspondents, the Rev. Mr M'Lennan, at a public meeting of the Presbyterian population, where one of these preachers is now comfortably settled, declared them so unqualified for their office, that the Secession Church in Scotland would not admit them into their pulpits. In the meantime, he knew neither their talents, the course of their education, nor the nature of their public exhibition: and the Rev. Mr M'Kenzie, another of your correspondents, in prosecuting the same end, was, in a very unpleasant way, forced to admit that he had spoken without knowledge.

By these remarks you will perceive, that an opposition of parties exists in the colonies; and, under its influence, your correspondents have swelled *the host of applications*, which your Report states to be *of the most urgent and affecting nature.* Mr M'Kenzie, in particular, implores you to commiserate his situation, and supply his wants, along with others; and, upon such grounds, your Committee have reported, that it has been sounded in their ears, again, and again, and again, by the man of Macedonia, Come over and help us. I am not sure, that, in all cases, the inviting voice was the man of Macedonia's. It ought, however, to be heard; and, if it be of the most urgent and affecting nature, it should be promptly answered. In

these days, it is not, I believe, the practice of religious societies to communicate to the public their weakest cases. Those, therefore, which your Report contains, may be considered as, at least, a fair specimen of the whole, in which their commiseration and help have been implored: and the Report states, that

"The first, in order of time, was from the settlers at Richibuctou or Carlton, in New Brunswick, amounting to one hundred families, and the number annually increasing by new arrivals. They have begun to build a Church, and expect very soon to be able to make offers of support for a minister; and so soon as the application is renewed in the shape of a specific proposal, the Committee will be ready to lend every assistance in their power."—P. 17, 18.

The urgency of the case of Richibuctou, and the readiness of your Committee to lend every assistance in their power, will suggest to you a variety of remarks, when I state, that the Presbyterian inhabitants of that place have already called a preacher of our Church, and promised him a salary of two hundred a year. I did hear that exertions had been made to induce them to look to your Society for aid; but Dr Burns, who has visited Richibuctou, may, perhaps, be better able than I, to reconcile their former application to you, with their present preference of a preacher from the Church of Nova Scotia.

"The second appeal is from the settlers at Dartmouth, Preston, and the adjacent districts in the

county of Halifax, Nova Scotia, who have long been eagerly desirous of a minister, and have actually erected two or three places of worship, where Divine Service is occasionally performed, as ministers of different denominations happen to pay them a visit:" and this is farther represented as "one of the most interesting and promising stations in the colony, and where a man of truly missionary spirit, may be the instrument of incalculable benefit to hundreds, and even thousands of his countrymen."—P. 18, 19.

Wherever there are souls to be saved, a man of truly missionary spirit may become the instrument of incalculable benefit: but, that a Missionary from Scotland, would, in that station, find thousands of his countrymen, is to me an assertion utterly incredible. I am not sure, that, within the limits specified by your Report, the whole population amounts to thousands; but this I know, that the greater part of them are either Episcopalians, Baptists, Methodists, or Catholics. In Dartmouth there is an Episcopal clergyman, who, I presume, occasionally officiates in the adjacent settlements, and the others are assisted in the same way, by their respective clergymen, who reside in Halifax. The number of Presbyterians will be best ascertained, not by a reference to your Report, which speaks of hundreds and thousands, but by their own petition, which "is signed by sixty names." Nor will a Missionary be less disappointed with a station which the Report describes as "one of the most interesting and promising in the colony." Mr Richard

Kidston, a member of your Committee, can inform you, that, in Novia Scotia, it is characterized by its bare rocks and barrenness, with intervening spots susceptible of improvement; and its Churches, I doubt, will be found to belong, not to your petitioners alone, but, as in similar places in America, to the general population.

Permit me also to observe, that, in my opinion, the account of this station, given in your Report, cannot enable its readers to form a correct judgment of the case. In their petition to your Committee, they say, " We still live in a moral wilderness, without instruction, without religious discipline, without Christian fellowship and consolation. We are not reminded of the return of the Lord's Day, by the stated ordinances of the Christian Sabbath; and our tender offspring are deprived of the friendly ministrations of an affectionate and pious pastor."—P. 18.

This your Committee have termed a *most eloquent and truly affecting appeal:* but is it true? A harbour of a mile broad, and with regular ferries, separates Dartmouth and Preston from the town of Halifax, in which there are two congregations with clergymen from your Church; and, if bells can remind them of the return of the Lord's Day, they are regularly warned. A part of your petitioners may be more remote; but not, I apprehend, farther than multitudes in the British provinces travel every Lord's Day for the sake of the Gospel. I would just ask your Committee if it be credible, that hundreds and thousands of Scotchmen, long

and eagerly desiring the Gospel, and all the while living in the vicinity of the capital, with all its advantages, and occupying, according to your Report, one of the most interesting and promising stations in the colony, could afford only forty-five pounds Sterling for the support of a minister, when settlements in remote parts, not containing one thousand Presbyterians, have, for a long series of years, maintained the Gospel for themselves? Still, a faithful Missionary might, in Dartmouth and Preston, be the means of incalculable good; and, if you can provide for his support, he will have the fewer difficulties. I would remark, however, that, when your Committee indulge a hope of obtaining for this and other parts, assistance from the funds of the province, their wishes, I doubt, will not be found to correspond with their influence. The revenue of Nova Scotia is entirely at the disposal of the Legislative Assembly; and, as they have already declined compliance with a similar request from the Prince Regent, the success of your Committee is at least doubtful.

"The third petition was from the settlers at Horton..... The Committee have not resolved upon any specific measure in regard to this petition, but have remitted it to the secretaries to make more particular inquiry."—P. 19, 20. As your Committee need information respecting this case, I beg leave to state a few facts, of which, perhaps, they may not be otherwise informed.

Your Society was founded for the relief of poor settlers from Scotland. But, upon inquiry, your

Committee will find, that their petitioners are part of a congregation of more than forty years standing, and I do not know that there is one emigrant among them. They are located in one of the oldest townships of the province, and in the midst of a large congregation of Baptists, of evangelical principles, and blessed with the labours of a respectable clergyman Perhaps to be so situated may be accounted a hardship. I cannot, however, believe their case to be extremely urgent. They are adjacent to the township of Windsor, where the Presbyterian population would, for the following reasons, I presume, very gladly unite with them for the support of a minister.

The townships of Windsor and Newport, which are separated merely by a river, contain the congregation lately under the inspection of your correspondent, the Reverend Mr Sprot, who found it impracticable to subsist among them. But though the Presbyterians there were not willing to maintain Mr Sprot, they still wished the Gospel in connexion with Presbyterian principles, and, at present, those in Windsor are struggling to maintain a minister of our Church : the Presbyterians of Newport, neither new settlers nor Scotchmen, have turned to the prospects of patronage which your Society presents. With this information, your Committee will be better able to judge of the claims of Horton, and also of Newport, should they seek your assistance.

Being little acquainted with the Canadas, I shall not advert to the three succeeding cases from those parts : but " the seventh application to your Com-

mittee is dated at Pictou, N. S. Nov. 8, 1825. It states very strongly the difficulties into which the poor Highland settlers of that place have been plunged, by the erection of a place of worship and the support of their minister, who has been labouring among them for ten years past."—P. 24.

This application is from the people under the charge of your correspondent, the Reverend Mr M'Kenzie, who, instead of ten years, has not yet been three in America. Of his labours for the propagation of the Gospel I am totally ignorant; but having, for many years, resided in Pictou, and being intimately acquainted with the state of religion there, I judge myself qualified to account for the difficulties to which your Report alludes. That there is any real distress among the members of Mr M'Kenzie's congregation, I cannot believe. On the contrary, I am persuaded, that when your Report of "the difficulties into which the poor Highlanders are plunged," is perused in Pictou, it will prove a source of amusement. That, between building a church and supporting Mr M'Kenzie, the leaders of his congregation experience difficulty, I can easily believe; but it is not difficulty arising from the want of the Gospel; it has proceeded partly from local and political dislikes, and partly from opposition to the purity of religion.

In a small trading community, there is usually a jarring of parties which prevents unanimity. The same remark may be extended to political parties; and opposition in secular affairs is unfriendly to religious fellowship. It may be also added, that had

there been in Pictou more practical godliness, there would have been more harmony among its inhabitants. For twenty-two years I was the only clergyman in the town of Pictou. During that period, admissions into the Church were regulated entirely by its elders, who gladly received persons from every section of Presbyterians in Scotland; but they were conscientious men, and could not receive all. On this account, there has long been in Pictou a party inimical to the Church which the other inhabitants support. After these had repeatedly attempted to introduce the Church of England, Mr M'Kenzie came among them by accident, and was engaged as their minister. In order to make up a congregation, a number of Highlanders in remote settlements were induced to join them. They are not, I conjecture, without embarrassment; but it belongs to you to decide, whether they should receive the patronage of a Society founded for the express purpose of providing the Gospel for Presbyterians who would otherwise be destitute of its ordinances. Your Committee say, that "the case appeared to them so urgent, that they immediately submitted it to the consideration of Sir James Kempt, the Governor, that the aid of Government may be obtained, either to liquidate the heavy debt upon the building, or to allow an annual salary to the officiating ministers, in addition to the contributions of the congregation."—P. 24. Now all this may be exceedingly interesting to British readers, and encourage them to hope that the Governor of Nova Scotia will draw from the funds of the province for Mr M'Ken-

zie's support; but your Committee were not aware that the funds of Nova Scotia are not at the Governor's disposal; and I may farther add, that were he to propose such a measure to the Legislative Assembly, he would incur an odium not easily surmounted. The Scottish establishment is, doubtless, respectable in Scotland; but in Nova Scotia, where few are connected with it, the funds of the province are not likely to be expended in behalf of any of its ministers, while other dissenting clergy must depend upon their congregations for subsistence.

In submitting to you these statements, I may, perhaps, be considered as a partial witness. But the Lord Bishop of Nova Scotia is not in the same predicament; and, therefore, I shall add his account of your correspondent's congregation. Stating to the Society for the Propagation of the Gospel in Foreign Parts his attempts to introduce Episcopacy into Pictou, he says, that, besides the members of that communion, "the congregation will consist of many other families, who frankly state, that they were brought up in the Kirk of Scotland, but not being able to support a minister of their own, they will prefer a union with the Church of England to a connexion with seceders from the Kirk, whose doctrines and discipline they consider harsh and severe."—*Report for* 1823, p. 71.

Those from whom his Lordship received this account, are not, I suspect, very much acquainted with doctrine and discipline; for, as you are already aware, the standards of the Church of Scotland are the standards of our Church. They have

not exhibited the latter in a very amiable point of view; but, I trust, they have assisted you, as the friends of evangelical purity, to trace to its origin the congregation which is now soliciting your aid: and I do think, it might do them good to tell them, that you have united to feed the people who dwell solitarily in the woods, not to cherish in the Church, the relaxation of scriptural order, or the feuds of party among Presbyterians where the Gospel is preached.

Your Report farther states, that, with Mr M'Kenzie's letter to your Committee, "there were transmitted not less than four distinct petitions from settlements of Scottish emigrants in the district of Pictou."—P. 25.

Not less than four distinct petitions, is a mode of expression which would seem to imply a great lack of the Gospel in Pictou. Accordingly, but two ministers residing in that district, are mentioned in your Report: yet I shall by and by show you, that there is not another part of the British provinces where the Gospel is so abundantly preached. In the meantime, I shall review these petitions, premising that only two of them are from the district of Pictou.

"The first is from Lochaber, in the name of two hundred and seventeen Highlanders, . . . unable to make any offer in the way of pecuniary support of a minister."—P. 25.

Your Society was founded for the relief of poor emigrants, that is, I presume, persons who have lately settled in the forest, and are, on this account, strug-

gling with unavoidable poverty. But the inhabitants of Lochaber have, for nine years at least, received a part of the labours of one of our ministers, and if they have not obtained more, it is not because he is unwilling to promote their spiritual improvement, nor because they are unable to afford a reasonable remuneration. According to your Report, they are "unable to make any offer in the way of pecuniary support for a minister." On the contrary, if I have not been misinformed, Mr M'Kenzie, in his correspondence with your Committee, rates their ability at sixty pounds currency a year. If his statement be correct, such a sum would, I presume, enable them to secure a very large proportion of the services of their present minister; and it may be safely affirmed, that no clergyman missioned by you, will excel him in scientific acquirements and theological knowledge. But, in this country, the great body of Highlanders would rather receive the benefit of public institutions, than contribute for their support, and mere emigration to America gives no new bias to the human mind.

"The second petition is from Earlton, near Pictou, and is signed by the three members of a Committee appointed by the inhabitants, who are all Highlanders, from Sutherlandshire, brought up under the discipline of the Church of Scotland, and who settled about six years ago in a remote district thirty miles from Pictou."—P. 25.

That Earlton should be near Pictou, and, at the same time, in a remote district thirty miles from Pictou, does not seem to me a very comprehensible

account. I know, however, that the inhabitants of that place are a poor people, and far removed from the Gospel. In offering, as your Report states, fifteen pounds for the support of a minister, they have shown, I believe, the full extent of their ability. None of your petitioners, I am convinced, have stronger claims on your sympathy; yet your Committee have promptly interfered where interference was not needed; while, respecting these poor people, they remark, that "nothing definite has yet been agreed on."—P. 26.

"The third petition is from a Committee of the emigrated settlers at Middle River, Upper Settlement of West River, and Roger's Hill, all in the district of Pictou, forming together one parish of about forty miles in length, and over which a minister from the Highlands has been settled as pastor for the last three years. From the poverty of the people, being mostly poor emigrants who accepted of the liberal offers of Government some years ago, they are unable to give their minister such a stipend as to entitle them to the continuation of his services; and they solicit the Society for additional aid to enable them to make up the deficiency."—P. 25, 26.

The extent of this congregation you will, doubtless, consider as an additional evidence of the great want of the Gospel in Pictou. Now, the whole district is not more than forty miles in length, yet it contains three ministers from the Church of Scotland, six in connexion with the Presbyterian Church of the provinces, each in a fixed charge, and

two others of the last class besides, who afford occasional services, as circumstances may require.

Permit me farther to observe, that the minister in whose behalf this petition is presented, has repeatedly stated the number of persons under his inspection to be nearly four thousand. That such a congregation should have the least difficulty about his subsistence, is an event that needs explanation; for I do not believe that there is in Nova Scotia a settlement, or a collection of settlements in one congregation, containing one thousand inhabitants, who could not, if they pleased, provide a respectable support for a minister; and your petitioners are not, as the Report states, new settlers: the greater part of them have been at least twenty years in the country.

"The fourth is from Ramsheg, in the same district, a settlement composed principally of Highlanders, who have made an offer of sixty pounds currency, half cash and half in produce, as an annual stipend to a minister having the Gaelic as well as the English language."—P. 26.

Ramsheg is neither in the district of Pictou, nor composed principally of Highlanders. The great body of its inhabitants are loyalists and their descendants; in religion, attached to the Wesleyan Society of Methodists, and usually supplied with a respectable clergyman. As in the case of this petition, your Committee appear to me to have acted without careful consideration, I shall endeavour to show you that it is neither most urgent nor most affecting.

The Presbyterian population of Ramsheg and its

vicinity had been, for a number of years, occasionally visited by the ministers of our Church, who, feeling for their destitute condition, undertook long and fatiguing journeys to preach to them the Gospel without remuneration. Subsequently our licentiates were sent, and supported principally by the bounty of others. In consequence of these attentions, they had repeatedly expressed a desire that one of these preachers should be stationed among them; and, when I sailed from Pictou, they had transmitted to our Committee of Missions a request for the continuation of their patronage. Now, there is from Ramsheg an application to your Society for a minister and pecuniary support.

On conversing with your Committee upon the state of Ramsheg, some of its members did not seem to think that the petition from that place afforded any grounds for concluding, that their operations would interfere with our colonial arrangements for the diffusion of the Gospel. I would, therefore, beg your attention to the words in which it is expressed, premising, that it has not come from the inhabitants of Ramsheg, but from Mr James Stevenson. As soon as the formation of your Society was announced to him, " I drew up," says he, " a sort of a preamble or introduction in aid of soliciting subscriptions for supporting a minister for this place; and finding it necessary for my own personal appearance among a great number of the people, in order to facilitate the object, and explain some prejudices which had arisen in the minds of some of them, which, I am informed, have been circulated here,

through some friends of the Pictou Academy. However, I am happy to be the organ of this communication, that, accompanied by a young man, the son of Mr John M'Kenzie, we have visited all the Scottish families in the parish, and totally expelled these calumnies, which I thought to be prejudicial to our cause."

Now I cannot conceive how your Committee could read this statement, without concluding that their correspondent had not given them the information necessary to warrant their interference. Here is James Stevenson, who, instead of consulting the Presbyterian population, instantly draws up his preamble. But after this haste he discovers, that, in the minds of some of them, there existed prejudices against his cause, and, in order to remove them, it became necessary to visit *a great number of the people;* because there had been circulated among them calumnies which they believed, and which made him suspect hostility to his plan, perhaps too powerful, had he called them together.

According to his account, it would seem, that through the calumnies of the friends of the Pictou Academy, prejudices had arisen in Ramsheg. This is another ramification of the hostility which that Institution has encountered; and, as you are members of the Church of Scotland, it has, doubtless, been introduced into James Stevenson's petition, to induce a persuasion, that in the hands of its friends it is an engine of opposition to your connexions in the colonies. I would, therefore, state to you the following facts.—The Reverend Dr Gray of Halifax, who is

a minister of the Church of Scotland, the Honourable S. G. W. Archibald, LL.D. Lord Chief-Justice of Prince Edward Island, and Speaker of the House of Assembly of Nova Scotia, and also James Foreman, Esquire, both members of Dr Gray's congregation, have been, since the commencement of the Pictou Academy, its trustees and friends.

By the *friends of the Pictou Academy*, James Stevenson, I apprehend, means the ministers and other members of our Church. To show you what feelings they cherish for every section of Scottish Presbyterians, I may observe, that they are at present maintaining a Society, of which the following is the primary rule.—" The Society shall be denominated the Domestic Missionary Society for the Diffusion of Evangelical Doctrine and Presbyterian Principles in Nova Scotia and the adjacent Provinces; and its design shall be, to provide instruction for those who are destitute of the ordinances of religion, to organize them, and to assist them in obtaining ministers, either from the Presbyterian Church of Nova Scotia, or *from any denominations of Presbyterians in Scotland*:" And I may add, that a number of years ago, the Reverend Dr M'Gregor, one of our ministers, with the concurrence of his brethren, corresponded with clergymen of your communion in the north of Scotland, that, by their means, preachers of the Gospel might be procured for their countrymen in the provinces.

But, farther, your Report states, that, " from the extensive Island of Cape Breton, a most import-

ant document has been received from a correspondent on the spot. . . . . There are in all, twelve settlements, composed chiefly of Scottish Presbyterians, and these mostly Highlanders, the population in all, at least 4000; and among all these settlements there is only one Protestant minister."—P. 26, 27.

To this account I can add the following supplementary facts. The state of Cape Breton had been long ago brought under the consideration of our Church; and, as coadjutors to a minister previously settled there, two young men who could speak the Gaelic language were missioned to those parts, to discharge the duties of the ministerial office in the destitute settlements. For a considerable time, these laboured with general acceptance; and returned with an account, that the inhabitants of those parts were about to make arrangements to secure their permanent residence. But though, at that time, these settlements judged themselves able, and were willing, to support the Gospel, your correspondent, the Rev. Mr M'Lennan, and one of his brethren, immediately trode in our preacher's steps, and the Highland population have turned to your Committee, who have published an account of their deplorable state.

Thus, with the exception of three cases from Canada, of which I know little, and one or two others of minor importance, I have discussed those which your Committee have selected from a "host of applications of the most urgent and affecting nature." They think, that, "taken in a complex view, there never, perhaps, was a stronger or more moving ap-

peal to the Christian and patriotic feelings of Scotchmen." For my own part, I do not think your Report a very heart-rending appeal; and, if the remarks which I have made be true, I would be reluctant to think that it should move many Scotchmen to prosecute either the present plan of your Society, or your Committee's inconsiderate arrangements. The mode of interference with the religion of a country, ought always to be regulated by existing circumstances. What may be very right where the Gospel is not known, may be very wrong in places where the inhabitants themselves have made successful arrangements for its general diffusion. The interference of others, under the specious appearance of a present good, may cause the destruction of extensive and permanent advantage. With this remark, I beg leave to introduce to your notice, the following reply to the Memorial delivered to your Committee:—

"Extract Minute of the Committee of the Society for promoting the Improvement of Scottish Settlers in British North America, 1st June, 1826.

"The Rev. Mr Beith having opened the meeting by prayer, the minutes of last meeting were read.

"The Committee having heard the Report of the Sub-committee, appointed at the meeting held 16th May, and having fully deliberated on the Memorial presented to them by Dr M'Culloch, came unanimously to the resolution, that they see no reason why the original constitution of the Society

should in any respect be altered: at the same time the Committee unanimously resolved, that it is not their wish to interfere in any way with those ministers who have already been settled by the Presbyterians in Nova Scotia, but simply to send ministers to people who are destitute altogether of religious ordinances. They further agree, that the Rev. Mr Beith be instructed to transmit to the Rev. Dr M'Culloch, a copy of this resolution.

(Signed) "ALEX. BEITH, *Sec.*"

Now, admitting the wishes of your Committee to be most benevolent, and, with respect to the greater part of its members, I am persuaded that benevolence guides them; the question here is not what they wish: it is, what will they do? and this, I apprehend, can be best ascertained by what they have done. "It is not their wish to interfere, in any way, with those ministers who have been already settled by the Presbyterians in Nova Scotia:" and where altar was reared against altar, have they not interfered to maintain a party in the midst of a respectable congregation where the Gospel is well and faithfully preached? a party too, who prefer a connexion with the Church of England to the doctrine and discipline which you know to have the word of God for its origin. They "wish simply to send ministers to those who are destitute altogether of religious ordinances:" Would Horton, would Newport, would Ramsheg, would the settlements of Cape Breton, be now destitute of religious ordinances, but for the alluring prospects which your Com-

mittee have presented to the provinces? And have they not given their influence to a party who are exerting themselves to destroy the only Institution in the provinces from which dissenters can derive education and evangelical doctrine?

Your Committee, "having fully deliberated upon the Memorial, see no reason why the original constitution of the Society should be altered." There is already in the provinces an organized Presbyterian Church. Is this no cause? Its principles are yours; and its members not less zealous than you. Many of its ministers have toiled in the service of their Master, till fatigue and privation have hastened them to premature old age and hoary hairs; and, when they tell your Committee what they have done for the Gospel, and what evils interference will produce, they see no reason for altering their plans. Gamaliel would have said, "Let these men alone, lest ye be found to fight against God."

Your Society proposes to plant the Church of Scotland in the colonies; and your plan keeps them dependent upon you for the Gospel. The wisdom and goodness of such a plan, do not, I doubt, accord with the benevolence of its contrivers. Your Committee, it is true, disclaim interference with the Presbyterian ministers of Nova Scotia; they wish only to assist those who have no gospel to guide them. But what have they done? The Presbyterian ministers of Nova Scotia had united to fertilize the wilderness; they had toiled upon the barren land, when there were none to help them; and, to speak without metaphor, they had toiled till congre-

gations were forming around them, and till the Gospel was provided for these congregations; and now, when waters have broken out in the desert, your Committee have stepped forward to stop up the wells. Without the least shadow of religious difference, they plan an additional communion of Christians, which holds out a bounty upon the destruction of Presbyterian unity, and the annihilation of that Gospel which the colonies have already acquired. The language of their proceedings is this: Drink not of the rock which follows you in the wilderness, but draw at the cistern of our providing. To your Committee I impute no uncharitable intentions; it is to their operations I look. They are benevolent men; and a host of applications, coming to them in the form of the want of the Gospel, have wounded them deeply. But have these applications really proceeded from the want of the Gospel? Let them present the same encouragement to Britain, and their host will be multiplied an hundredfold.

Granting that there were neither minister nor Gospel in the provinces, is your plan the best calculated to promote their religion? Its fundamental principle brings together minister and people, strangers to each other, of incongruous habits, and, perhaps, too cherishing expectations which cannot be realized. The native clergy of a country, with topical knowledge in aid of their prudence, can scarcely conduct the affairs of its Churches. How will strangers manage? You are to provide ministers whom a presentation from Scotland will immediately withdraw. Was it ever known that the Gos-

pel flourished in a Church where its own resources were neglected, and its ministrations intrusted to wayfaring men? Did Missionaries from you not endeavour to derive the permanence of the Gospel from the Church of their planting, they would accord with your plan, but they would be unfaithful to Christ. Ultimately, therefore, you must revert to the steps of our Church; and why, for the sake of uncertain good, destroy the good that is done?

Your Committee, I believe, expect much from the favour and bounty of Government. Justice requires their application to contain a fair statement of the case. It is due to my brethren abroad, it is due to the Gospel, it is due to their own candour to say, Ministers of our principles are already evangelizing the colonies; these men have toiled with success; and, from their religion, local knowledge, and zeal, they are the best dispensers of the public bounty. But they went not from us: let them not receive it. We have no local knowledge, and we have been misled for want of it; but we are of the Church of Scotland: give the public bounty to us. His majesty's ministers, I should think, with such particulars before them, would carefully weigh, whether the good to be done might not be more than counterbalanced by the increase of that dissatisfaction in the colonies, which their patronage of religious party has already produced.

Many parts of the British provinces need your assistance; but the regulation of the religious affairs of a remote community should neither be hastily planned, nor rashly executed; and I would beg

leave to add, that, in the present case, any interference which does not unite the Presbyterian population, can only purchase a present and partial good at the expense of all that is valuable in religion.

I regret that it has devolved upon me to bring these statements before you. I visited Britain, not to dispute, but to promote the civil and religious interests of a people among whom I have lived long, and with whom I hope to spend the last of my days. But, in the absence of my brethren, I could not stand an unconcerned spectator, where their labours for the Gospel for fifty years were endangered. If I have said any thing displeasing, I beg you to ascribe it not to disrespect, but to a feeling of that responsibility of which I was reminded in your Committee. Both they and I must appear where all responsibilities are weighed. For the benevolence of their intentions, I give them all credit; but, with all these particulars before them, I would ask, Lies all the responsibility with me?

I have the honour to be,

GENTLEMEN,

Your most obedient servant,

THOMAS M'CULLOCH.

DOCUMENTS

APPENDED TO THE MEMORIAL.

No I.

Formula of Questions to be put, by Order of the Synod, to all who are ordained to the Office of the Holy Ministry.

1. Do you believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice?

2. Do you believe that the whole doctrine contained in the Westminster Confession of Faith, and Catechisms, as received by this Church,* is a scriptural exhibition of divine truth; and do you engage, according to your station, to profess and maintain it in the Church?

3. Do you believe that the Lord Jesus Christ is the only King and Head of the Church, and that he has revealed, in Scripture, those principles according to which it is to be ruled?

4. Do you believe that the Presbyterian form of government, as maintained in this Church,† is agreeable to the word of God; and do you promise to maintain it doctrinally, and practically to adhere to its discipline, both as a member of the Church, and as a minister of Christ?

5. Do you engage to maintain the spiritual unity of the Church, in its doctrine and government, worship and discip-

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* 1. This Church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the Magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words, Conf. Ch. XXIII. Sect. III. "Yet he hath authority, and "it is his duty, to take order, that unity and peace be preserved in the Church, "that the truth of God be kept pure and entire, that all blasphemies and heresies "be suppressed, all corruptions and abuses in worship and discipline prevented or "reformed, and all the ordinances of God duly settled, administered, and observ-"ed; for the better effecting whereof, he hath power to call Synods, to be present "at them." And they deny the doctrine taught in these words, *Ibidem;* "And "to provide that whatsoever is transacted in them be according to the mind of "God." And they hold that Church Rulers have authority, *ex officio*, to meet for government and discipline, whensoever the circumstances of the Church require it, any thing in Conf. Ch. XXXI. Sect. II. notwithstanding.

*** It is no new thing for Presbyterian Churches to receive the doctrines of the Westminster Assembly of Divines, with certain explanations and restrictions. *Vide Act of the General Assembly of the Church of Scotland, approving the Confession of Faith, usually prefixed to the Confession.*

† This Church holds that the substance of Presbyterial government consists in the equality of Church Rulers, and subordination of Church Courts.

line; and do you solemnly pledge yourself, in the presence of the Lord Jesus Christ and his Church, never to propagate any contradictory principle, nor introduce any contrary practice, among those intrusted to your charge, nor in any other public way, till you have regularly acquainted your brethren in the ministry with the alteration of your views, and till these views have been discusssed, and the general sentiments of the Church ascertained?

6. Is love to God, and to the souls of men, your principal inducement to enter into the office of the holy ministry?

7. Can you with a safe conscience declare, that you have used no improper means to procure a call to the ministry in this congregation?

8. Do you accept the call to the pastoral office over this people; and do you solemnly engage to conduct yourself as a faithful Minister of the Gospel among them, and also wherever Providence affords you an opportunity; keeping carefully in view, that this congregation, and the Church at large, be, by your labours, assisted in the attainment of higher degrees of Christian improvement?

9. Do you promise to exemplify the excellence of Christian doctrine, by the conscientious performance of the duties of a holy life, corresponding with your station in the Church, and your relations to society?

10. Do you declare that you are cordially attached to the civil authorities by which this Province is ruled; and do you promise, according to your station, to give those proofs of loyalty which divine authority enjoins upon subjects towards their rulers?

11. Do you promise to submit yourself in the Lord, to the authority of this Presbytery, in subordination to superior Courts?

And all these you profess to believe, and promise, through grace, to perform, as you must answer to the Lord Jesus Christ, when he comes with all his Saints?

No II.

Resolutions and Arrangements of Synod.

1. Ministers were directed to suggest to their people, the propriety of appointing, in each congregation, fit persons for the management of its temporal affairs; also, to report progress at next meeting of Synod.

2. It was recommended to Ministers, that in the ministerial visitation of families, they be attended by an elder.

3. It was ordered that Presbyteries meet as often as possible; and that, at each meeting, a discourse upon some topic, previous-

ly assigned, be delivered by one of the members; which discourse shall be afterwards criticised by the brethren in private.

4. Each Presbytery was enjoined to prepare for the consideration of the Synod, at their next meeting, a formula of questions to be put to persons at their admission into the communion of the Church.

5. It was recommended to Sessions, that they occasionally meet with the members of the Church, apart from those who may usually worship with them, for appropriate social and religious exercises.

6. It was appointed, as a part of established order in all congregations under the Synod's inspection, that, when the children of church members are about fourteen years of age, they shall be taken under the direction of the Session for instruction and the exercise of discipline.

7. Ministers were enjoined to recommend to their people the formation of fellowship-meetings for improvement in knowledge and practical religion.

8. It was recommended that congregational libraries be formed in every part of the Church; and that, in the selection of books, regard be had to the improvement of youth.

9. Ministers were enjoined to open subscriptions in their respective congregations, for the purpose of purchasing a printing press, to be placed under the direction of the Synod.

10. The Reverend Duncan Ross, Thomas M'Culloch, and James Robson, were appointed a standing Committee of Correspondence with other Churches, and enjoined to report their proceedings at next meeting of Synod.

11. The consideration of the proposal of a periodical publication, for circulating religious intelligence and diffusing religious knowledge, was deferred till a printing press be procured.

12. Sessions were enjoined to report annually to their respective Presbyteries, the number of members, and the state of religion, in the congregations under their inspection; and Presbyteries to transmit to the Synod an annual abstract of these reports.

13. It was recommended to all congregations under the Synod's inspection, to show their attachment to religion and literature, by encouraging the proposed seminary of education in Pictou.

14. It was agreed, that no member of Synod shall receive any remuneration from those among whom he may be occasionally missioned to labour; and that if those persons who are visited, desire to show their attachment to the Gospel, by contributing to the support of its ordinances, they be directed to transmit their offering to the funds of the Synod; from which the reasonable expense of missions shall be in future defrayed.

15. Ministers who may be missioned to destitute places, were enjoined to introduce, as far as it may be practicable, the order of the Church.

No III.

At Pictou, an Academy, or College, as it is called, has been built. . . . . Much pains have been taken to make it attractive by its philosophical apparatus and lectures in the sciences; and the residence is agreeable to the students, as they lodge in private houses at a moderate expense, and free from restraint. The Institution owes its rise partly to the difficulties and embarrassments which have oppressed King's College at Windsor, and partly to the zeal of the Presbyterians ministers, who have the sole charge of it. It is supported chiefly by an annual grant from the provincial legislature, *and is likely to rise or decay as the College at Windsor is depressed or advanced.*

Report of the Society for the Propagation of the Gospel in Foreign Parts, for 1823, p. 70, 71.

No IV.

Report of the Committee of the Legislative Assembly of Nova Scotia.

Mr Fairbanks, Chairman of the Committee, appointed to examine into the Petition of the Trustees of the Pictou Academy, brought in the following report:—

The Committee appointed to examine into and report upon the merits of the petition of the Trustees of the Pictou Academy, have agreed to report—

That, in discharge of the duty assigned to them, it became necessary to receive evidence in support of the petition, and in regard to the character and progress of that Establishment. This evidence has been afforded by the Rev. Dr M'Culloch, Mr Patterson, Mr Blanchard, the Speaker, and others, who have attended before the Committee and been examined. The minutes taken are herewith returned.

That the Committee, upon consideration of the subject matters of the petition, and the general result of this evidence, are of opinion, that the Pictou Academy is a highly useful Institution, conducted on an excellent system—that of the Scottish Universities, and peculiarly adapted to meet the wants and accord with the sentiments of the majority of the inhabitants of the Easter Division of the Province, in regard to the higher branches of education. That its establishment and support has been, and will continue to be a favourite object with the greater part of the body of Dissenters in the Province, on account of its total exemption from any disqualifications to students originating in religious distinctions, and for the careful attention which its conductors have manifested for the morals of those who attend it. That the expense of attendance and in-

struction is reduced to a very low rate, and thereby the attainment of a sound classical education, and of a competent knowledge of the other branches of science, commonly taught in the higher schools, is brought down to the means and ability of those, who, if the Academy did not exist, would be wholly unable to provide for these advantages for their children. And, lastly, that the support which the Institution has received from private sources, has been on a most liberal scale, and justifies the opinion the Committee entertain, that it will continue to increase in numbers and usefulness, if under moderate encouragement.

The Committee have also to state, that the first difficulties of an establishment of this nature appear now to be overcome; an appropriate building has been erected at a considerable expense; and a philosophical apparatus and small library are provided. The course of instruction has received and deserved the sanction of several years success, and the teachers are established. Of these the Principal, Dr M'Culloch, whose literary and other qualifications are universally admitted, is now, and has for some time past, been devoting his time and care exclusively to the duties of the Academy, and attached himself entirely to its fortunes. All those circumstances are pledges that the Establishment, although in some degree of a local, is not of a private or temporary nature, but calculated to extend its usefulness, and enlarge with the progress and advancement of that important division of the Province; and the Committee refer to the list annexed, of the Gentlemen who have been students at Pictou, for the best proof of what has already been accomplished in this Academy. To this they will add, that the Institution possesses decided advantages, in many respects, to those students who are destined to the ministry in the Presbyterian and other dissenting Churches, and is for this object indispensably necessary, if these are to be supplied by the youth of the Province; and further, that class of men, competent by their literary acquirements and moral conduct, to supply the numerous English Schools, now imperiously required throughout the Province, is *chiefly* to be obtained from the Students of Pictou.

Referring to the exclusively Scotch character of the population of the eastern part of the Province, and to their known, and perhaps laudable partiality and attachment to the institutions of the country, whence they have originated, and regarding also the great and rapidly-increasing population of that quarter, the Committee consider that there exists a fair claim on the part of Pictou, for support to the Academy, for which so decided an interest is there manifest, out of that general revenue to which they so largely contribute; and as from the evidence before them, and other considerations, the Committee are obliged to believe that this Institution will be attended by a class of persons who, on various accounts, are and will be in-

capable of prosecuting their studies at King's College, Windsor, or in the Institution of doubtful and uncertain stability, now forming in Halifax; they have deemed it their duty, under the clearest conviction of the invaluable benefits which education confers on a country, to recommend the Pictou Academy to the continued support and fostering care of the General Assembly; and believing the honorary Collegiate distinctions to be useful as incitements to the emulation and diligence of Students, and to be the means of extending the respectability, and character, and influence of the Institution, while the incapacity to grant them possesses a tendency injurious and perhaps discreditable to it, the Committee cannot perceive any substantial reason for refusing to allow these privileges to the Academy.

The Committee therefore report, that, in their opinion, it is expedient to provide by an Act of the General Assembly for a permanent allowance to the Trustees of the Pictou Academy, of the sum of Four Hundred Pounds from the Treasury; and for bestowing upon it, *with full exemption from all tests now required of its Trustees, the name, distinction, and privileges of a* COLLEGE, *as known and enjoyed in Scotland.* These, the Committee believe, will remove all impediments to the advancement and prosperity of that Seminary, give it stability and consideration, and justify its supporters in bestowing that assistance which the doubts of its permanence now renders it prudent to withhold.

No V.

To the Presbyterian Church of Nova Scotia.

BELOVED BRETHREN,

YOU are not ignorant, that the Synod of the Presbyterian Church of Nova Scotia have long wished that it were in their power to send the Gospel to the destitute settlements of this and the neighbouring provinces; and that, in order to this, they have had, for several years past, a number of young men under a course of instruction for the Gospel ministry. These young men, to the number of seven, have now completed their prepa ratory studies; and, having given satisfactory proofs of their proficiency, have been regularly licensed to preach the Gospel: and we, the subscribers, have been appointed by the Synod, a Committee to superintend their labours, and to allot them their respective spheres of service.

These young evangelists have now been employed, for some months, in preaching, to perishing sinners, the unsearchable riches of Christ. They have laboured in various districts of this Province, from Manchester to Shelburne, and in the island of Cape Breton, and also in Prince Edward Island, and in the pro-

vince of New Brunswick; and wherever they have laboured, their services have been highly acceptable.

But, in order to their being enabled to proceed in their missionary labours, your aid, beloved Brethren, is indispensably necessary. Sometimes, indeed, they receive from those among whom they minister, as liberal contributions toward their necessities as can be reasonably desired. But this is far from being always the case. Many settlements, which stand most in need of Gospel ministrations, having been but recently formed, are so poor, that they are not able to contribute almost any thing, and much less to contribute adequately to the support of their spiritual instructors. Other settlements, though possessed of ampler means, and perhaps not deficient in willingness, yet not being in the habit of combined operation, need to be in some measure trained, before their ability to contribute can be called forth into active exertion; while in other quarters, the people, though sufficiently able, not being duly alive to the immense worth and importance of the Gospel, need line upon line, precept upon precept, before they can be so far awakened as to be inclined to part with a portion of their worldly substance for the supply of their spiritual necessities.

What then, beloved Brethren, is to be done? Shall these young men be laid aside from the work upon which, through the good hand of our God upon us, we have, after so many years of anxious preparation, been enabled to send them, and for which the glorious Head of the Church hath so graciously furnished them, and which they have commenced with such promising appearances of usefulness, because they cannot be supported till such time as congregations can be formed that shall be able and willing to provide for them? Shall other young men, whom the grace of God may now be inclining to direct their views to the holy ministry, be thus discouraged from prosecuting their design, and driven into secular pursuits? And shall the prospect which the Presbyterian Church of Nova Scotia now enjoys, of filling her pulpits with ministers of her own growth be consequently blasted? We trust that neither your principles nor your feelings will suffer you to answer these questions in the affirmative; but that you are ready to make any reasonable sacrifice, in order to avert such disastrous results.

We are persuaded, beloved Brethren, that you are able, without doing the smallest injury to yourselves, or to your families, to do all that is necessary in the case. Several of our congregations have already contributed to our funds with exemplary liberality. In some congregations, Societies have been formed for this very purpose: and from one of these Societies, that of the West River, Pictou, the sum of £37: 9, currency, has been received. May God our Saviour accept at their hands, and amply reward, this free-will offering: make all grace to abound towards them, that they always, having all sufficiency, in all things, may abound in every good work, being enriched

in every thing, unto all bountifulness, which causeth through us thanksgiving to God.

To conclude: We earnestly beseech you, beloved Brethren, to cast your mite also into the treasury of the Lord. Show to the Church and to the world, how highly you prize Gospel Privileges, and how tenderly you feel for the spiritual necessities of your destitute Brethren, by contributing, as the Lord hath prospered you, to impart to them the enjoyment of similar advantages. Jesus Christ shed his infinitely precious blood, that the light of life might visit your dwellings: Oh! grudge not a little of your worldly substance, to convey it to those who are still in the region of the shadow of death. You know the lamentable circumstances of multitudes around you: be not chargeable, like the Priest and the Levite in the Parable, with regard to the man who had fallen among thieves, and been wounded and left half dead, with declining to afford the smallest relief, and passing by on the other side; but rather follow the example of the good Samaritan, who had compassion on him, and to the extent of his ability, provided for his wants. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall he not render to every one according to his works?" But, Beloved, we hope better things of you, and things that accompany salvation, though we thus speak.

James MacGregor,
Duncan Ross,
Thomas M'Culloch,
James Robson,
William Patrick,
} *Committee of Missions.*

Pictou, Oct. 30th, 1824.

No VI.

Pictou,

Very Dear Brother,

The Committee of Missions, in appointing you to preach the Gospel at . . . . . are confident that you will not only realize their intentions, but also conduct yourself in such a manner as to render your general deportment in that place, a recommendation of the truth, and of the Church to which you belong. At the same time, the Committee would suggest to you a few particu ars, which, in their opinion, may prove subservient to the grand ends of your mission; and on this account,

they expect, that, as far as circumstances admit, you will be guided by them.

Viewing yourself as missioned to a particular place, it is necessary also to consider, that, as a preacher of the Gospel, you are under a general appointment to a large sphere of activity and usefulness; and that, wherever opportunity offers, it is your duty to diffuse the knowledge of salvation, and to inculcate the practice of piety and virtue. In the course of your journey, you may occasionally come into contact with individuals and families, whose residence in the remote wilds of the forest, precludes them from attendance upon the public ordinances of religion. These, from their spiritual necessities, and frequently, too, from their worldly circumstances, are peculiar objects of sympathy; and, perhaps, there is no other part of the community among whom religious instruction is so likely to produce beneficial results. The mere novelty of a preacher visiting them, will fix their attention; the benevolence exemplified in your labours for their benefit will conciliate their affection; and a word spoken in season may be succeeded by the visitations of mercy. Consider, therefore, the injunction to Him who never disregards the lost sheep of the wilderness: *Feed the people who dwell solitarily in the wood.*

When you arrive at the place of your destination, the Committee wish you farther to keep in view, that, beside preaching the Gospel, there are other means subservient to its success, prescribed in the word of God. These, they trust, you will duly appreciate; and as, far as a prudent consideration of circumstances may suggest, employ for the benefit of those among whom you are now appointed to labour. Every day illustrates that exhibitions of divine truth from the pulpit, unless combined with other helps to religious improvement, produce neither that justness of view, nor that fervour of disposition, which accords with the Gospel and the Christian character. Where the seed sown is not cherished with care, thorns springing up will impede both its growth and fruitfulness: and, if under a regular dispensation of the Gospel, a stinted production of the fruits of righteousness occur, this is more likely to happen at
where any effect produced by your temporary labours must be succeeded by solitary sabbaths, and counteracted by numerous temptations. The Committee, therefore, expect, that, beside preaching the Gospel, you will, as often as possible, visit the families among whom you have preached; and endeavour to persuade them, that, unless they themselves use scriptural means to promote the power of religion in their mind, what you may have done for their improvement will be of little avail. When you place before them the performance of duty as essential to the formation of those habits which conduce to the regular exemplification and increase of godliness, the Committee would particularly wish you to direct their attention to the importance of prayer, the careful perusal of the Scriptures, and the sanctifi-

cation of the Lord's day. Uniform experience illustrates, that, when these duties are neglected, the preaching of the Gospel, like rain upon the barren ground, produces nothing pleasing to God, or profitable to man: briars and thorns only are there.

It will be requisite, also, to bring under the review of parents, the value of the trust which they have received from God; and to enforce upon them the importance of family religion, in its relations both to the improvement of their offspring and their domestic comfort; and the Committee would suggest, that a few advices affectionally given in private to the youthful part of a family, will, at times, prove more beneficial than an extensive series of public instructions.

You are likewise requested to state to the Presbyterians at that the ends of religion are always most successfully promoted, where its order is observed; and that, on this account, it would be advisable for them to organize themselves, and appoint a Committee of management, for the direction of their affairs as a religious society. By these means, it might be practicable for them to maintain among themselves the public worship of God upon the Sabbath, during those times when they could not enjoy the labours of a clergyman. Besides, by the adoption of this order, there might be established between them and the Committee of Missions, such a correspondence as would enable the latter, at all times, to know their circumstances and promote their interests. In the event of their adopting these measures, and wishing a farther supply of sermon, you will give them the necessary instructions respecting an application to the Committee of Missions.

It is farther expected, that you will keep a regular journal of your mission, to be submitted to the inspection of the Committee, upon your return. In this, you will have the goodness to insert, in particular, your observations on the moral and religious state of the society at and also the result of your inquiries, to what extent the inhabitants of that place are supplied with the Bible and other useful books.

The Committee, in suggesting what they conceive to be important parts of your duty, would, at the same time, remind you, that these are but means. Paul may plant, and Apollos water; but the increase is God's; and every one who asketh, receiveth. Trusting, then, that you will seek and find, both for the sower and the seed, the Committee commend you to God and to the word of his grace.

JAMES MACGREGOR,
DUNCAN ROSS,
THOMAS M'CULLOCH,
JAMES ROBSON,
WILLIAM PATRICK,
Committee of Missions.

No VII.

Truro, June 29th, 1819.

The Synod of the Presbyterian Church of Nova Scotia met, and was constituted by the Rev. John Brown the Moderator.

The Moderator laid before the Synod the answer which he had received from His Excellency, the Lieutenant-Governor of this province, to the Synod's address last year, which was ordered to be entered in the Records of the Synod, and is as follows :—

Halifax, 21st June, 1819.

Sir,

When I was in Pictou last year, I received from the Rev. Mr M'Culloch an address signed by you as Moderator of the Synod ; I now beg you will do me the favour to return my thanks to the ministers and elders of the Presbyterian Church in Nova Scotia, on their meeting of Synod this year, for the expression of their approbation and attachment to the government in this province.

Bred up myself a member of the Presbyterian Church of Scotland, I trust I am duly sensible of what I owe it ; and it is a subject of the greatest satisfaction to me to know, that, by the Royal Instructions which govern my conduct in my station among you, I am commanded to give the same protection to it, as has been extended to the other religious sects and persuasions under his Majesty's Government in America.

I have great reason to express my respect and most favourable opinion of the ministers of the Presbyterian Church in Nova Scotia ; and I trust that you will convey to them this expression of my sentiments.

I have the honour to be,

Sir,

Your most obedient humble servant.

(Signed) Dalhousie.

Extracted from the Records of Synod, by
James Robson, *Syd. Clk.*

Oliver & Boyd, Printers.